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1956
SEPTEMBER

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Lost meanings in
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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIV

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH THE DILEMMA OF NATIONALISM

By THE IMPERATOR



NATIONALISM is the sovereignty of a state. In theory and practice, it consists of detaching a certain area of the land of the earth from all others by means of political boundaries. Within these boundaries are set up customs, social orders, and political systems to which the people subscribe their allegiance or are obliged to. The nation is thus an entity, which its citizens are to respect above all other states. The people of the state are presumed to be independent of any obligations, laws or proscriptions, established by any other political power. Their power of government is likewise confined to the boundaries of their state and its dependencies.

What are the advantages of these formations of groups of people and thus dividing of the earth's surface into nations? If we review history, we find that, in most instances, the state, the nation, was at first the result of compulsion rather than choice. Land was a prize that determined the strength and wealth of a people. It provided pasture, crops, water, natural resources, and means of defense. Each individual, family, or tribe sought to seize, bargain for, or purchase and then hold as much land as possible. If the land were rich in resources, the economic welfare of its owners was assured. In the beginning each such society formulated its own laws which mostly had their origin in customs indigenous to the region. These customs and practices were perpetuated because they were in fact—or seemed

to be—the best for the people and favorably adapted to the region.

The customs in a land became traditional, though often some were obsolete in their application to a more advanced period. The tradition acquired an aura of reverence. It became an integral part of the standard of living which, if found substantially beneficial, was respected and revered. The customs, laws, standard of living, and ideals of a people became associated with their own entity. They developed a possessory sense for these things. There was likewise often developed a blind allegiance to the things of "my land," "my country," or "my people." It was instinctive and yet provincial, and inculcated an isolated point of view. This whole spirit of the defense of that which is incorporated in the word *state* or *nation* is better known as patriotism.

What men think best, whether it be so in fact or not, they will defend vigorously. They are merely defending what they think of in terms of an extension of themselves, their opinions, their preferences, and their ideals. Since the ardent nationalist often conceives the things of his country as superior, because it pleases his ego to do so, he is inclined to be intolerant and suspicious of that which is different. Other states, whose traditions and form of government are not in accord with his own, are considered potential enemies, even though they make no actual or implied threat.

The individual who has a personal assurance, even if but theoretical, that his views are best, is also inclined to be a crusader. He feels it to be incumbent

upon him to introduce others to what he conceives to be superior. Nations are subject, as well, to this crusading spirit. They think it necessary at times to impose their state religion, economic policies or political ideologies upon their neighbor states. Likewise the avarice that motivates the individual makes itself felt in organized society or the state. On some idealistic pretext, incited by means of propaganda, one nation has waged war against another for the actual purpose of expanding its frontiers and acquiring the national wealth of a neighbor.

In centuries past, men, individually and collectively, have migrated to new lands when they were not in accord with the traditions and practices of their own country. Today there are no regions that are not in a well constituted political sphere. Wherever men can go upon the surface of the earth, they must submit today to an already well-established system of customs and laws and a prevailing government. They are obliged either to conform to what they find or become outlaws and outcasts. The most that men of today can expect is to migrate to some nation where the government and policies are commensurate with their ideals. As a result we have a world crowded with these political cells, these states or nations. There is no true world organism because there is no unity between these cells.

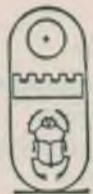
Colonialism

The age of *colonialism*, a term commonly in use today, was one both of necessity and of exploitation. But five centuries ago, much of the world was undeveloped. Great areas of land were uncultivated and products that could be useful to advanced civilizations were not being made available to them. Indigenous people of such regions were mostly barbaric, making little advancement themselves and contributing nothing to world society. An age of exploration and discovery changed all this. Italian, Portuguese, Dutch, English, and Spanish explorers revealed the hitherto unknown lands of the world to the advanced civilizations of Europe. Raw materials brought from these outposts of the world stimulated industry and

trade in Europe. They accelerated the growth of science and of the arts as the personal wealth of Europe grew.

We cannot condone all the measures taken to colonize these lands by European powers. Often men of little vision and compassion sat upon the thrones of Europe. These men were misinformed by their power-hungry emissaries. They gave orders that resulted in the ravaging of the distant people, their enslavement, the desecration of their shrines and the theft of their treasures. Europe violated the trust of the peoples whose lands she invaded. She abrogated sacred promises, exploited lands for selfish motives only. However, all colonialism was not saturated with these acts of abasement. The culture of Europe was introduced to these primitive and barbaric peoples. Arts, sciences, and crafts, of which they had no knowledge and which they might never have learned, were taught to them. Their own handicrafts and arts were enhanced. Many had their ways of living so altered that they were free of age-old diseases and torment of mind due to fearful superstitions and hideous practices. It is readily admitted that the greatest wealth during the period of colonialism went into the coffers of the "mother nations" and not into the hands of the people of the colonies. The people were conscious of this and suffered what they declared to be "the yoke of oppression."

From an expedient point of view, colonialism nevertheless advanced civilization. It concentrated wealth and made it possible to patronize extensively the arts and sciences. Great universities and research institutions came into existence in Europe. From these centers of learning in London, Amsterdam, Berlin, and Paris emanated advanced knowledge which required considerable wealth for its sponsorship. This knowledge permeated the colonies even if its direction was not by their own people. Had colonialism not existed, the peoples of many of these respective lands by their own efforts would not have had the concentration of wealth to sponsor such institutions. Though many may dispute it, the world as a whole progressed as a result of colonialism though



great numbers of people separately suffered as a result of it.

Independence

With the decline of the eminence of the European powers, the fever of nationalism has descended upon the people of the colonies. They are demanding, fighting for, and gaining their *independence*. They want to be, and are becoming, still other little cells, nations with political fences around them in a world already crowded with sovereign states. This independence they acquire will relieve them of many abuses to which they have been subjected, as overtaxation, no self-government, and a depletion of resources. They gain the right to say: "I stand on this land, direct and control it against all others"—but at considerable *new cost*. They are immediately confronted with the need of a costly defense of the artificial isolation which they have established for themselves.

The political fences, the frontiers, they have erected are imposing liabilities requiring heavy armaments to defend. Their products are no longer privileged in select world markets. As they have set up their political barriers, so now they find themselves confronted with those of others. The ugly shadow of tariffs against their products casts itself across their land. They find themselves compelled to both seek out and create markets. There is no European mother nation anxious to welcome all they produce. The colonies believed that, in casting off their yoke, the profits of their labors would be entirely their own, not to be shared with any mother nation. They now find immeasurable expense in maintaining their independence in a world of increasing competitive nations. The happiness they thought they would experience in planning and directing their own future is adumbrated by the growing menace to their newly acquired freedom. They find themselves economically, politically, and militarily weak and at the mercy of great and, at times, unscrupulous powers. They are incapable of asserting enough power to insure their security.

Today, then, we find an increasing multitude of the newly independent

nations—these freed colonies and lands—in a struggle for supremacy. They are forced, by circumstances, to engage in alliances and compromises which not only endanger their own security but that of the world as well. In the end they are obliged to submit to economic proposals and political concessions which are equivalent to, or worse than, those of their former status. They realize their own ineptitude in surmounting these world problems and ally themselves with whatever power they believe will secure their interests. In theory, such an alliance is supposed to be mutually advantageous and the big power is supposed to respect the other's sovereignty. In effect, some of the great powers are merely using these small nations as pawns in an international game. They use them as a means of influence in connection with a position which they want to gain in their contests with another great nation.

We find, too, many of these newly independent states endeavoring to pit one of the world's powerful nations against another in bidding for their alliance. The bidding eventually reaches such proportions that each of the big states knows that the other is insincere in its proposals. The final result is that both withdraw their offers and the little nation finds it has gained instead the hostility of both of the large nations who may retaliate by withdrawing all economic and financial support.

The immediate question is, What does such nationalism, such independence, gain a people? The big powers realize that nationalism is in effect in its last stages. The present surge of new little nations is the last stage before a necessary and ultimate amalgamation of all nations into a true *one world*. It is a disintegration preceding a new cohesion and unification of the remaining parts in an ever-increasing world population. Those of vision in the big powers realize that, as separate nations, they, too, are ultimately doomed. It is only a question of which system of government, which ideology, shall eventually be supreme in the world.

How much more expedient it would be for each colony or land not to seek sovereignty but to remain united with

the great power on liberal terms of self-government and economic security. They are now in position to demand this. The people would then have the advantages that come with greater size and with long-established systems. The progressive great powers would readily consent to such terms. They would realize this would be far more advantageous than losing completely the economic resources of what is now the colony or in trying to maintain the old relationship by an expensive and losing military campaign. England has seen the value of this and is building the British Commonwealth to hold within

an economic circle those colonies and former possessions which have gained political independence from her. She finds it far better to work out such an agreeable arrangement. Most of those peoples who have conceded to her wishes in this regard will likewise benefit.

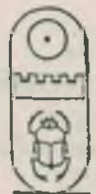
The unity which the world now needs will not come from the compression of numerous little nations into an irritating unity. Chauvinism, extreme nationalism, has an aura of traditional romance but, like the horse and buggy, is a sentimental symbol of a bygone age.

GRAND COUNCILORS OF A. M. O. R. C.

Officers elected to serve as councilors of the Grand Lodge may be contacted, in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

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Science in Bygone Times

By LYMAN B. JACKES

IN some distant era, I say about 4,000 A.D., when historians and archeologists commence to dig into the life and events of the latter half of the 20th century, they will be very puzzled over our use of the term *dollar*. A very large proportion of the human race, including the North American continent, today exerts much effort to accumulate all the dollars available. To them is immaterial the fact that there are at least two applications of the word *dollar*. But its duality will raise a difficulty for future historians.

The dollar of colonial days and the present decimal paper note are not the same. The two dollars have little, if anything, in common. The dollar that circulated so freely in the Thirteen Colonies, and in Canada after the close of the Seven Year's War (1763), was the silver dollar of Spain. It was valued at eight reis and from that it is much better known as the famous "piece of eight" of the pirate narratives. It was the great outpouring of silver from the mines of Mexico, Central America, and Northern South America, by the Spanish invaders, that permitted the world-wide circulation of the mighty Spanish dollar. Some idea of its importance may be gleaned from the fact that the Spanish dollar had an exchange into sterling of one crown, or five shillings. Spanish dollars were so plentiful that for 150 years the British government did not mint any silver crown pieces. They merely over-stamped the Spanish dollar as being good for five shillings.

In the colonial era the literature and



transactions use the term *dollar*. It is not the decimal dollar of today. That duality now confuses many persons. Pity the task of the historian of the future who must unscramble the dual meaning of *dollar*.

And that problem faces today's historian when he or she makes a studied effort to understand the wisdom and accomplishments of the ancients. One has to sort things out. Different races of the past had a different outlook on things that we today call *scien-*

tific. What is loosely termed as "modern science" is not modern at all. It may be a bit refined from that of old, but it is not by any means modern.

As an example of this, let us consider for a moment a few aspects of astronomy. All ancient peoples had some knowledge of this fascinating science. In the Book of Job, one of the most ancient of the books that make up the Old Testament of the Holy Scriptures, there are a great many references to astronomical matters.

The ancient Egyptians were so well acquainted with the Pole Star that they constructed the main shaft of the Great Pyramid so that one might stand within it and look directly at the star. But the Egyptians were not aware of an astronomical discovery that has since been made. It is now known that the earth has a very slight, slow wobble. In a period of some 20,000 years different stars in the northern constellations become the Pole Star. When the pyramid was constructed, Polaris was not the Pole Star. We know the Pole Star of that construction period. From that it is possible to make reverse calculations

and arrive at a very close approximation of the date of construction work on that mighty object. Since the pyramid was completed and Polaris has taken the place of the then Pole Star, this wobble of the earth is quite apparent. In another 2,000 years, Polaris will not be the Pole Star.

Astronomical Discoveries

In the matter of solar eclipses, if one is prepared to dig a little behind the printed word, a wonderful glimpse on the outlook of ancient people is made possible.

The larger encyclopedias of today, under the title of eclipse, display a table of predicted solar eclipses for some years past and up to 2,000 A.D., or even beyond that date. The day, minute, and second of the predicted eclipse is given, together with information on the path of totality and its duration. This information is possible owing to the different outlook of two ancient peoples—the Hebrews and the Babylonians. The calculations that made the encyclopedia tables possible, for the future, can be reversed. These reverse calculations are complicated by the fact that the ancient year was but ten months in length.

It was the Roman ruler Julius Caesar who ordered that two months be added to the year—between the months of June and September. Today we call these months July and August, in memory of Julius and Augustus Caesar. But we are still foolish enough to let the last four months of the year retain their wrong numerical titles. September, now the ninth month, is still called septem, meaning seven in Latin. Octo means eight, novem means nine, and decem means ten. Today these months are the ninth, tenth, eleventh, and the twelfth on the calendar. We have not been smart enough to give them their proper numerical titles.

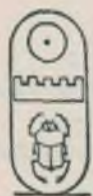
In going into the calculations of solar eclipses of history, it is necessary to allow for leap years and additional corrections since the time of Julius Caesar, including the fact that in the early 18th Century several days were dropped from the calendar during one year, to bring things up to date.

When these factors are properly correlated to the reverse calculations, it is possible to spot one of the most important solar eclipses of ancient times. At least two references to it are made in the writings of the Old Testament. It occurred at about eleven o'clock on the morning of June 12, 786 B.C. The path of totality commenced in the Mediterranean Sea. It swept across Palestine, with the City of Jerusalem right in its center. Then it continued across the desert to Babylonia and included the City of Babylon in its intense darkness.

Depending upon the position of the moon and its distance from the earth, during a solar eclipse, the time of totality can vary from about a minute and one-half to a period of almost eight minutes. This famous eclipse of 786 B.C. was rather a long one. The time of totality was almost six minutes. Jeroboam the Second was king of Israel and Uzziah was king of Judah when this great event took place.

The Jewish people were terrified by it. The minor prophets, who preceded the literary reign of Isaiah, grasped this eclipse as a great warning from Jehovah. Amos 8:9 states: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." The first ten verses of the second chapter of the Book of Joel, a minor prophet who was in or near Jerusalem at the time of this solar eclipse, suggest that he, too, looked upon the eclipse as a powerful warning from above. In Verse 10 of Chapter 2, he mentions that when the warning is repeated "the sun and the moon shall be dark, and the stars shall withdraw their shining." In the preceding verses the prophet Joel gives a most vivid description of the panic and terror in Jerusalem which was evident at the time of this great solar display.

What effect did this eclipse have upon the citizens of Babylon? It is quite possible that they were also thrust into consternation. At least one among them was satisfied that the eclipse was a natural display and that there was a scientific cause for it. Unfortunately we do not know his name. We do know that he took his stylus and penned a great many letters to countries that



were far distant from Babylon. He described the eclipse and wanted to know if any similar sight had ever been witnessed in lands far from Babylon.

In due course he received replies to his letters. The foreign savants gave him all possible details of similar eclipses that they had seen. They gave him the dates and the hour in which solar eclipses had been viewed in their countries.

The Babylonian savant correlated all this information. Then he made a surprising discovery. This darkening of the sun was repeating at precise and definite intervals. He also discovered that there was an advance of the great shadow on the earth with each eclipse. This constituted the discovery of the saros—a period of 223 synodic months, the most outstanding astronomical discovery that had been made to that time. The reaction to the eclipse on two ancient nations is of more than passing interest.

International Values

But there is more to ancient science than astronomy. As soon as tribes and nations commenced to trade, one with the other, it became apparent that there had to be some common basis of values. Ancient literature abounds with the term *talent*. What is a talent? It is probably the oldest scientific experiment to fix an international value of exchange. In Biblical literature the word *talent* occurs no less than twenty-four times in the Old and New Testaments. It was the first scientific attempt to fix an exchange value for silver and gold. It was not a specific sum of money: it was a weight, equivalent to the weight of three thousand shekels of silver, the silver coins being in good condition. In today's value a talent would be worth \$2,176.

Mention is also made of gold talents. In olden times gold was not as valuable as silver. The value of a silver talent today, if converted into gold weight, would be \$32,640. That is some 20 per cent more than the value of a standard gold brick today. It is quite evident therefore, that when the ancients commenced to figure in international finance they were not dealing with any trifling sums.

The talent had to be weighed. The ancients were well familiar with the scientific instrument that we now call the balance. In Job 31:6, probably the oldest writing of the Old Testament, it is stated "Let me be weighed in an even balance." The workmanship in some of those ancient balances must have been of a very high order. Modern manufacturers of chemical balances boast that such will turn on the fraction of a milligram. If they think that is something to boast of in their present-day advertising, they should read the first verse, fifth chapter, of the prophetic Book of Ezekiel: "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard; then take thee balances to weigh, and divide the hair."

The ancients did not know anything about metric weights, but they certainly knew how to construct very fine and delicate balances. These balances were not confined to small and delicate instruments. When Daniel was brought into the palace of Belshazzar at Babylon to interpret the writing on the wall, he told the king "You are weighed in a balance and are found wanting."

Manufacturers of modern chemical balances draw special attention to the agate prisms and the agate plates on which the delicate movements take place. This is looked upon as something very new and modern. The balances of which Ezekiel speaks, which would weigh a bit of the hair from a man's beard, must have had some rather delicate moving parts. Perhaps the manufacturers of "modern" scientific instruments are not quite as modern as they think they are.

Ancient Skills

There was also a well-established system of weights and measures. The standard measure for dried grains and ground meal was the ephah. The capacity of this measure would be the equal of seven and one-half gallons of liquid. The standard liquid measure was the hin. The present-day capacity of this container would be one gallon and two quarts. In the Hebrew law, as set forth in Leviticus 19:36, the people

are commanded to deal only with a just ephah and a just hin.

The good folks of olden times were also well versed in the difficult art of gem cutting and polishing. The early lore of Egypt bears this out. Following the first Passover, when the enslaved Hebrew people left Egypt, they were instructed to "borrow (?) " valuables from the Egyptians. Exodus 3:21-22 states:

"And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty; But every woman shall borrow of her neighbour . . . jewels of silver, and jewels of gold . . ."

Some idea of the value and beauty of these gems may be gleaned from the description of the breastplate of the high priest. When the escaped Hebrews had prepared themselves for a sojourn in the wilderness, and Moses was working out the details of the tabernacle, he asked the Hebrew women (who had secured gems from the Egyptians) for contribution of valuable cut gems for the embellishment of the priestly breastplate. From those offered he selected twelve stones. They were all different and every one was a thing of beauty. They are listed in Exodus 28:17-20. Among these twelve gems is listed the diamond. There is nothing known that will cut a diamond but diamond dust. The ancient Egyptians knew that. The diamond in the second row of the breastplate was a magnificent gem.

When the first European travelers made their way to India at a time when the Mogul Empire was at its height, they were amazed at the display of diamonds in the jewels of the Shah Jehan at Agra. Back of the peacock throne was a dazzling diamond about the size of a fifty-cent piece. Another wonderful diamond was set in the marble casket of Jehan's favorite wife—in the Taj Mahal. Later, during the 18th Century the Persian hordes, that swept in from the north, stole the peacock throne (now used by the Shah of

Iran) and the diamond from the casket. The British government replaced the diamond stolen from the casket, and they had a replica of the wonderful throne prepared. This is now one of the tourist attractions within the great fort at Agra.

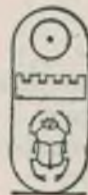
It should be understood, however, that the stone back of the throne is only an imitation diamond. Some effort has been made to trace the history of these famous diamonds. Their story goes back into antiquity. It is now well established that India was the first diamond-producing country. The diamonds of the ancient Egyptian rulers and nobles in all probability came from India. The great Orloff diamond, that was the prize of the Russian crown jewels, was once inserted in the eye of an ancient Indian idol. The Koh-i-nor the finest of the British crown jewels (but not the largest) belongs to the very early history of the Punjab. The Orleans diamond that flashes from the throne constructed for Napoleon I was brought from India by the grandfather of the famous English statesman Sir William Pitt. It was sold to French royalty for £130,000. During the French Revolution it vanished, together with most of the smaller crown jewels of France.

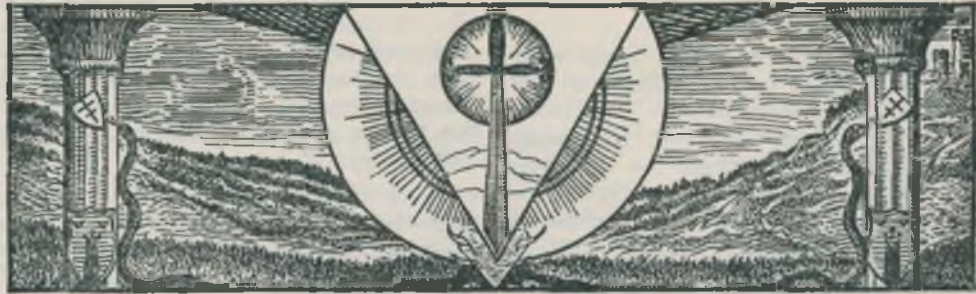
This famous diamond was recovered from the body of a former lady in waiting to Marie Antoinette. The body was washed ashore from a shipwreck, off Sable Island. She had been murdered by pirates, who then infested the Island. The jewel was found in her underclothing. It was recovered by a Captain Torrens, of the British navy, who took it with him to Madras. There he met the Duke of Orleans, who had fled from France during the Revolution. Correspondence with Napoleon resulted in an offer of complete protection if the Duke would return to France with the famous gem. This was done, and Napoleon ordered the costly diamond inserted in his new throne. It is there today. What an extraordinary story it could tell of the past if it could speak.



Politeness is an air cushion; though there is little in it, yet it softens the blows of life.

—A GERMAN PROVERB





Analyzing Mental Tendencies

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, January 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



As I read the many letters that come to me from persons seeking help in analyzing their personal affairs in life, I am aware that a great many persons are suffering from one complex or another but do not realize this, and therefore make no attempt to overcome the difficulty.

Individuals seem to have the ability to recognize in another person outer manifestations of the inferiority or the superiority complex; but these same persons seem to be unable to diagnose this condition in themselves. It is indeed unfortunate for an individual to be suffering from a mental state that is colored by a sense of inferiority or superiority. I use the word suffering very properly, for such persons do suffer through the viewpoint they have of life, and of their surroundings, through the obstacles which their viewpoint creates and through the effect this has upon the use and application of their inner abilities.

It may seem surprising to many to know that in a large majority of cases where we suspect that an individual is suffering from a sense of superiority, or a belief in his or her superiority, actually there is an inner sense on the

part of the individual of his or her presumed inferiority, and the opposite is true also.

In other words, the general idea regarding inferiority and superiority is quite erroneous, and because of this very few persons are able properly to assist others in overcoming these tendencies.

There are two causes which are generally responsible for most of the mental states we observe in other persons, and which we call *inferiority* and *superiority*: one of these causes is suppressed desires, and the other is a broken or enlarged spirit.

Let us take the example of a young woman born in humble circumstances, or with parents who were poor, or who abandoned her or left her at an early age, and who thereafter was raised in an asylum or by fond relatives who were also poor or in intermediate circumstances. Throughout her early childhood she is constantly reminded of the fact that she cannot have and cannot enjoy all of the things which other children of her age enjoy.

If she is raised in an asylum for girls, she is taught by every impression registered upon her mind that she is inferior to the average child throughout the world inasmuch as, first of all, she does not have residence in the home of her

parents, does not have the love and assistance of both parents, does not have the freedom of going and coming that the average child has, and does not have the clothing and playthings, the recreations, the indulgences, and the contacts with culture and refinement which other children enjoy. Throughout her youth she learns to be subservient to the will of others. She learns to hold her own ideas, desires, and wishes in abeyance and to submit to the routine life outlined for all the children around her.

If she is not raised in an asylum, but in the home of a very poor family, she is impressed daily in many ways of the fact that she cannot have the same clothing and privileges, pleasures and indulgences, that the neighbor's children have. By the time this girl is a young woman she has learned in many bitter ways that she is different from others inasmuch as she lacks the opportunities that others have, and lacks the background, the inherited qualities and attainments which other children enjoy.

Self-Condensation

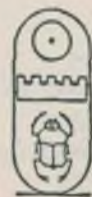
All of this will impress the young woman with a growing conviction of her inferiority. At first she may feel that her inferiority is solely of exterior things, and that the inner self is the equal of any other person. She may feel that she is lacking in worldly possessions, or in special mental attributes or attainments, education or refinements; then gradually it dawns upon her that her outer worldly inferiority is due to some important degree of personal inferiority. She begins to believe in those secret, private moments of personal meditation that the poverty of her parents and the inferior life they led was due to their inferior mental abilities. Then she concludes that since she inherited the blood and mental tendencies of her parents she, too, has probably inherited the basic inferiority of her parents, and that this added to the inferiority of her present environment, social position, incomplete education, and constant suppression of desires has made her an inferior being inwardly as well as outwardly.

Very few of us can fully appreciate the agony and mental suffering of a

person young or old who reaches these conclusions and becomes convinced of his personal inferiority. It is so basic, so fundamental, so deep-rooted, that taking such a young woman and placing her in a better environment and giving her better clothes, money to spend, attractive companions, and many unusual opportunities, will not quickly or completely change the inner habits of thinking and the established sense of inferiority. In many cases the very fact that others are trying to help her by giving her better clothing, or money, or opportunities to advance herself, becomes an additional indication of her true inferiority. Very often such persons resent the helpful interest on the part of others for that very reason. They resent having anyone show an interest that might be interpreted as pity, for this would become a positive proclamation of her inferiority.

All I have said regarding a young woman applies equally to a young man. Somewhere in the early years of the life of such young person, there comes the opportunity of running away from all who know him, and a desire to change the unhappy condition. It may strike the normal person as peculiar, but it is a fact that when these young people decide to run away from their present environment because of this inferiority complex, they often choose a road or pathway in life that goes downward rather than one that goes upward. I have talked with young women who have made such a change, and they have frankly said, "I was born a nobody, I have been a nobody all my life, I have no background, no basis or foundation for anything but an inferior life, and there is no use pretending and battling with it any longer; I am going to go away to another city and live among those of my own class."

They often enter into crime, or various forms of sordidness, become indifferent regarding their personal appearance, and their personal habits, choose lower types of persons for companionship, and begin a course that is destined to wreck their entire lives. Such young people become despondent, cynical, irreligious, untrustworthy, and criminally inclined. The young women scoff at the idea of even attempting to



be respectable, and frankly state that nobody thinks they are respectable, and there is no use in continuing the battle against general opinion. Many young men frankly state that throughout their whole youthful lives they have had to battle with the lowest things in life, and they have learned that unless they take advantage of other people, these other people will take advantage of them.

Thus we find one portion of these people suffering from inferiority. They are on the downward road, and when we meet them in a crisis where they are anxious to have some relief, some help, or to be saved from their critical situation, we have a difficult problem to face. We must begin inwardly to change their long-established opinion of themselves.

Self-Upliftment

When the other portion of these sufferers decide to take a higher road in life and lift themselves up, we have another complexity to deal with that is just as difficult. These persons begin to pretend that they are better than they believe themselves to be. They hope to hide their inferiority, and to create in the minds of others an impression of equality at least, or some degree of superiority. It is among these persons that we often witness the greatest manifestations of the so-called superiority complex.

Young women or young men in this position, will go to great extremes to be well-dressed, and in the attempt to be well-dressed, they will be overdressed. The young men will resort to wearing patent-leather shoes throughout the day in the belief that an excellent appearing foot or an expensive pair of shoes will cause others to think that they are particularly neat and superior in their tastes for dress. They will often wear loud clothing or the extremes in styles. Many times they copy some outstanding public character who is known for his or her overdressing. They will attempt to use big words in their conversation, will dabble into various fields of thought in order to become superficially familiar with certain terminology or historical facts, and then speak of these things in a very impressive manner at every opportunity. Very

often they will attend the highest type musicales or concerts, or visit places where they believe they will associate with persons of great culture and refinement.

In order to create the impression of equality at least, these persons will refuse to indulge in many things that the ordinary average normal person accepts. In going to the theater they will go less often, but when they do go they will insist upon the best seats or the highest priced seats in order that others may observe them doing this and think of them as being wealthy. They will refuse to eat in an ordinary restaurant, but will go to a very high-class one even if they have to have just tea and toast, for they hope to be seen going in and out of a better place. They will refuse to go to parties and dances of an ordinary kind, insisting that their tastes are better or higher, and that only in certain places will they enjoy themselves.

They speak freely of their contempt for persons who are poor or who are in humble or lowly positions. They even refuse invitations to dinners because they want to create the impression that they have many engagements and prefer to select only the best places or the best homes. These persons, therefore, create in the minds of the average human being the idea that they are suffering from a superiority complex, whereas they are suffering intensely and acutely from a sense of inferiority.

Those who misunderstand the problem, and analyze these persons, wrongly attempt to remove the superiority from their nature. They like to say to such persons, "You think you are better than other people, but the truth of the matter is that you are no better than anyone else." This only convinces the other that his inferiority is something true, and that his pretense at equality is not strong enough to overcome it, and he, therefore, adds to his outer emphasis of superiority.

The reverse of all this is also true. Many persons have a superiority complex that they have inherited or acquired in their youth. They realize that it is a detriment to their happiness, that it breaks friendships, and puts them in a position of criticism with all who

notice it. Their superior reactions are just as natural as those who are suffering from inferiority. They cannot help admiring that which is a little better than the ordinary, they desire in clothing, food, pastimes, recreations, and study, the things that are just a little bit better than the average. They cannot help feeling that in their reaction they should take a position among the very best, the very highest, and the most exclusive. In all their tastes and desires, their first choice is always that which is superior. It is as natural for them to choose this way as it is for the long-experienced criminal to seek the dark, shadowy places of life for his idle hours.

When there is a desire to overcome these superior tendencies in order to avoid embarrassing other persons, or making others feel uncomfortable, they will assume an attitude or nature that is of the very opposite. They will try to be very commonplace in their clothing; they will go out of their way to eat at nominal restaurants, or even the most economical ones. They will choose friends and companions among the commonplace or even less, if they can possibly do so. They will adopt some slang in their language. They will adopt certain habits which will cover the real desires within. Others observing them will say that these per-

sons are inferior, and are expressing an inferiority complex. The truth is that these persons are suffering from a sense of superiority and are trying to reverse it in the opinion of others.

Metaphysical Help

Now all of this unconscious and conscious thinking on the part of these individuals, suffering from inferiority or superiority, constitutes continuous obstacles in the way of achievement and attainment. The only real help for such persons is metaphysical help at the hands of one who can discern the real nature behind the mask being worn.

It is difficult to tell, by merely looking at or watching a person, whether that person is suffering from a real superiority or a pretended superiority to hide the inferiority within. The mystic, the true student of psychic nature, the analyst of all human individuals, should do everything within his power to assist a person of this type, but the first step consists of becoming truly acquainted with the real nature of the individual. His confidence must be won to such an extent that the sufferer will really talk of his desires and suppressions, his ambitions, tastes, and needs, and thereby enable the mystic to help him get started on the true path.



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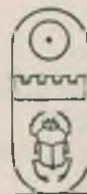
NOTES!

The Rosicrucian Supply Bureau has still in stock a distinctive and colorful all-purpose card. This has been designed to fill the needs of all who have asked for a special Rosicrucian card to send to friends for birthdays, as thank-you notes, as short letters, or as a get-well wish.

The face of the card has a full-color reproduction of the Rosicrucian Planetarium and a partial view of Rosicrucian Park. On the front inside cover is a brief description of the Planetarium and other Rosicrucian facilities which normally are open to the public. The rest of the card is left blank for whatever message you wish to write.

These beautiful cards come boxed in lots of ten, complete with envelopes. Price, box of 10 cards including envelopes, \$1.00 (7/3 sterling) postpaid, or two boxes for \$1.85 (13/3 sterling). Order from:

ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA



The 1956 International Rosicrucian Convention

By RUTH FARRER, Convention Secretary



THE cherished memories of those who attended the Convention this year include diverse events: association with fellow-members from many States and countries; a helicopter gliding calmly down upon the lush grass of Rosicrucian Park bearing the Consul General and Vice Consul of Egypt; demonstrations in hypnosis; a significant and dramatic mystical allegory; and intimate moments of discovery and inspiration while attending lectures and demonstrations by the officers and staff of the Order. This gathering of Rosicrucian members at beautiful Rosicrucian Park began on Sunday, July 8, and continued through Friday evening when 950 persons met in the large San Jose Municipal Auditorium to feast together, and to view the rare film, *Leonardo da Vinci*, and later to enjoy the resplendent Colombes' Ball.

THE EMPEROR, FRATER RALPH M. LEWIS, keynoted the first official event with an address entitled: "Liberalism." He stated that the truly liberal thinkers, and Rosicrucian students, aspire to liberality, and cannot accept the capsule-form, predigested thinking so prevalent today. The liberal mind is progressive because it is flexible, permitting change and the selection of improvements; it has not set up an unwarranted allegiance to inherited, traditional, and untried ideals and concepts. Boldly, he scored the public press as being anything but *free*. True liberalism, he said, advocates supremacy by merit rather than by suppression; the latter attitude shows lack of assurance in one's own beliefs. The final test of true liberalism he summed up in the question: "Does it bring that satisfaction to the greater Self of mankind that constitutes Peace Profound?"

FROM THE LAND OF THE NILE came Dr. Albert T. Doss, Past Master of

the Cheops Chapter, in Cairo, Egypt, to be appointed the Chairman of the Convention. His gracious leadership did much to make the Convention a success. The frater who ably assisted as Deputy Chairman was the Rev. Rex Barr, of Abdiel Lodge, Long Beach, California. On Opening Night, the Chairman introduced all of the Supreme and Grand Lodge officers, many of them addressing words of greeting to the assembled members. Greetings were presented from widely separated Rosicrucian groups who had mailed or cabled their messages.

Making us aware of a close bond of fraternal interest, these greetings were from: Frater Albin Roimer, Grand Secretary of the Order in France and Grand Master of the Order in Sweden; from Frater Arthur Sundstrup, Grand Master of Denmark and Norway; from Frater Wilson Boullos, Master of the Cheops Chapter, Cairo, Egypt; from the Grand Master of the Order in Indonesia, Frater Tjia Von Tjan; from Frater Roland Ehrmann, Inspector General for South Africa; from Frater Atilio Landioni, Master of the Buenos Aires Chapter, Argentina; from Frater George Sandiford, Master of the Aruba Chapter, Netherlands West Indies; from Dr. G. A. Pardo, of Caracas, Venezuela; from Frater Stefan L. Kowron, Member of the International Rosicrucian Council, Sydney, Australia; from Frater Theodore Truter, Master of the Southern Cross Chapter, Johannesburg, South Africa; from the officers and members of the Wellington Chapter, in New Zealand; from the Harmony Chapter, Melbourne, Australia; from the Tell-El-Amarna Lodge in Santiago, Chile; from Frater D. D. Pattell, the officers and members of the Pronaos in Bombay, India.

The actual Convention attendance this year represented an unusually large number of countries. There was a very large group from Canada, and three members from Egypt. Other members of

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our Rosicrucian family came from Alaska, Chile, Cuba, Denmark, Ecuador, El Salvador, Finland, Haiti, Guatemala, Jamaica, Mexico, Nicaragua, Puerto Rico, Switzerland, Venezuela, and the Virgin Islands.

SPANISH-SPEAKING DELEGATES were treated to an increasing number of events presented in their language under the most capable direction of Soror Mercedes Sunseri, Director of the Latin-American Department of AMORC. Demonstrations, Convocations, and even the beautiful Mystical Allegory were presented in Spanish this year, able assistants being drawn from members in the vicinity of San Jose. Again we are indebted to visiting members who gladly gave of their time and from the wealth of their long experience valuable assistance in conducting special class lectures in Spanish and aided in demonstrations. These kind helpers included Frater George E. Lord, of Havana, Cuba; Frater Mario Salas, recently of Santiago, Chile; Soror Sara Rillos, of Los Angeles, California; and Soror Rafaela Melendez, of San Juan, Puerto Rico.

REPRESENTING EVERY ROSICRUCIAN MEMBER of this Jurisdiction of the Order were the two lively volunteer Committees which formed early in the week: the Resolutions and Adjustments Committee, whose Chairman was Frater Gerald Littner, of Toronto, Canada; and the Administration and Welfare Committee, under the leadership of Soror Marian Rettberg, of Daly City, California. Composed of members from many States and countries and from diverse professions, these busy Committees worked long to serve the membership at large in ascertaining the condition of the Order as a whole. Their reports at the closing business session on Friday revealed their complete satisfaction with the financial operations of AMORC, its procedures and plans.

SPECIAL MUSIC in addition to the carefully selected numbers used in the Mystical Convocations in the Supreme Temple, included a Choral Group from Abdiel Lodge, in Long Beach, California, directed by Frater T. G. Brown. There will be few who will not remem-

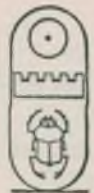
ber the exquisite setting of the "Rosicrucian Chant."

Twice during the week, a recording of unusually beautiful harp music was played, the composition of Frater Richard Gritsche, of Palisades Park, New Jersey. Preceding several programs, the members enjoyed violin solos by Frater James C. French, Curator of the Rosicrucian Egyptian Museum, who was accompanied on the piano by Soror French, and on the Hammond organ by Frater Iru Price, of San Francisco, California. On other programs, the very accomplished violinist, Frater Alex Lieber, of Long Beach, California, played several solos.

THE EMPEROR'S MYSTICAL LECTURE AND DEMONSTRATION, in which the members participated on Thursday, was most effective and stimulating. This is a mystical treat to which our Rosicrucian readers may well look forward in future years and thereafter remember with a sense of reverence and inner pleasure.

THE MYSTICAL ALLEGORY DRAMATICALLY took the audience to Egypt, following the great philosopher, Pythagoras, in his search for knowledge in the ancient mystery school at Memphis. The lovely stage settings permitted the audience to realize the magnitude of Pythagoras' mind and his great wisdom. The director, Frater Joel Disher, and the rest of the cast, drawn from the staff of the Order, made alive the experiences of Pythagoras in attaining mastery of esoteric knowledge. Special lighting and sound effects lent reality and warmth to the story, the result of studies in the old records of the Order.

DR. HEINZ HABER, one of the world's greatest space-technologists, was guest speaker on Wednesday. In terms understandable to the layman, Dr. Haber discussed with authority the atmospheric and surface conditions which would make travel to the Moon, to the planets Mars and Venus, undesirable. He warned his audience against the predominance of popular literary works on these subjects which are highly influenced by the imagination of the writers. Illustrating his remarks with



charts and interesting slides, he discussed the one planet which, in his opinion, merits practical investigation—the Earth. There is yet a frontier for man's study relative to the cause and control of weather conditions. Forty nations, he said, are planning to unite the efforts of their meteorologists in "Project Bangor" in the next two years, a scientific effort in which it is hoped that an artificially introduced satellite will add much to the very small known knowledge of climatic conditions on this planet.

One of his impressive statements was that a rain cloud, treated with silver iodide, would release in its moisture the energy equivalent to that given off by ten hydrogen bombs! Since the first real development of space travel, rockets, and the like in 1955, a new world of discovery is opening up, he declared.

THE HYPNOSIS EXPERIMENTS, conducted on Science Night, were the subject of much discussion and interest. Frater Erwin Watermeyer, Director of the Technical Department and Dr. H. Arvis Talley, experienced hypnotist and specialist in nervous disorders, joined in explaining some of the fundamental principles regarding man's levels of consciousness. Responding to the subtle commands of the operator, the subject, comfortably asleep on the stage of Francis Bacon Auditorium, was able to recall completely forgotten events of her early life; her replies were audible through the public-address equipment of the Auditorium. At another point in the experiments, after Dr. Talley induced a very deep sleep in the subject, she was able, through the use of her *creative imagination*, to visualize herself in the year 2052 A.D. Her description of the life in the future indicated an advance in scientific education, transportation, and the use of radically new and different architecture, new ideas in the arts, and advances in speed. Carefully awakened, the subject was able to bring into her objective consciousness an outline of the information garnered from the "journey" into her subconscious.

While the Rosicrucian Order does not encourage the use of hypnotism on the part of its members who are not medi-

cally trained, the special demonstrations relative to the functions of man's mind and memory served to shed light upon certain aspects of Rosicrucian psychology.

CONCENTRATION AND VISUALIZATION—subjects constituting the backbone of Rosicrucian experimental study, were the theme of the oft-repeated lecture and demonstrations in the amphitheater of the Rose-Croix University building. Frater Erwin Watermeyer, with the assistance of Soror Edith Schuster, of the Technical Department, used carefully chosen music and special slides and lighting effects to achieve a stirring demonstration of these principles. The presentation given at these sessions was such as no member could gain at home, and the preparation of the audience was most successful in proving the mystical teachings involved.

AN EPISCOPALIAN MINISTER, A COLLEGE PROFESSOR, and a Lieutenant Colonel of the United States Army, formed the panel of a Rosicrucian forum held in Francis Bacon Auditorium. Frater Arthur Piepenbrink, Assistant to the Emperor and Dean of Rose-Croix University, served as moderator. The panel included the Reverend A. A. Taliaferro, of Dallas, Texas; Dr. Herman Leader, of Sacramento; and Lt. Colonel Irwin Reed, of Fort Ord, California. Much of the stimulating discussion centered about Rosicrucian views with respect to the killing of human beings in time of war; members from the audience asked questions of the panel.

DEGREE REVIEW CLASSES were held for the members in the various degrees of the Rosicrucian studies. To each of these groups, a member of the Staff lectured, often having a guest speaker and actual demonstrations of certain phases of the studies. These classes, limited to those who had studied to that point, are always enthusiastically attended because the subject matter covers points which the students have recently been studying at home.

An instructional dramatic scene on the stage of Francis Bacon Auditorium, and under the direction of Frater James Crawford, of the Department of Instruction, served to illustrate the most ap-

propriate manner of answering the questions of the inquiring public concerning the history, purposes, and membership of AMORC. Frater William Saussele, staff member, and Soror Saussele, were the "strangers" who inquired about the Order.

"PSYCHIC FACTORS IN DISEASE" was the intriguing topic of a lecture given Friday by Dr. H. Arvis Talley. A specialist in nervous disorders, Dr. Talley drew from his long study of bodily inharmony revealing and constructive information concerning the *ego image*, the functional self; the conscious mind, the Originator; and the subconscious mind, the Executor. Using charts and diagrams, he explained how disease begins in the psychic part of man through his ideas, feelings, and emotions.

MANY INSPIRING ROSICRUCIAN RITUALS were conducted throughout the Convention to the special delight of the many members who revel in these deeply moving, symbolical ceremonies. There were many opportunities for visiting members to attend Convocations in the Supreme Temple. On two occasions, a Colombe Installation was held. Two of the Order's Colombes, or vestal virgins, were ceremoniously inducted into their traditional and sacred office.

From the wealth of their experience in corresponding with and meeting the members, the Supreme Secretary, Frater Cecil A. Poole, and the Grand Master, Frater Rodman R. Clayson, addressed the members. They repeated their discourses so that everyone could have the opportunity of hearing their practical and inspiring messages.

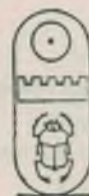
OF SPECIAL NOTE was the demonstration of the Cosmolux, the AMORC-constructed sound-to-color converter. Soror Katherine Williams, of San Jose, explained the Rosicrucian principles involved and gave a gripping demonstration of the machine's ability.

Not to be forgotten was the exhibition of the new painting of the late Imperator, Dr. H. Spencer Lewis, executed by Señor Luis M. Guas, and attractively framed by Frater Bienvenido Richart, of Havana, Cuba.

Convention week was full of pleasant adventures in education, pleasure, sociability, and period of meditation and serious thought. We cannot, in this article, mention all of the events in detail, for we know that many of the delegates found very interesting the Children's Hour program, the Torch Bearers' session, the two films with Spanish narration, the new color slides of Rosicrucian Park now available through the Technical Department, and the many opportunities given to inspect the exhibits in the Science Museum and Planetarium and to enjoy the "Theater of the Sky" program. Many took advantage of the opportunity to inspect personally the important historical documents of the Rosicrucian Order, AMORC, including documents and letters of authority; rare volumes by Rosicrucian writers of the past were placed on exhibit by the Librarian of the Research Library, Soror Ruth Phelps.

ALREADY STIRRING IN THE MINDS of the departing delegates this year were the basic plans for their return to the next International Convention. Aside from their pleasure at meeting a number of the Supreme and Grand Lodge officers, the members were proud to note personally the expansion of the Order's buildings and the enthusiasm of the members generally. There were new friendships and the renewal of old ones, new understanding of world problems, new notations in personal notebooks, and new concepts of how each could apply the Rosicrucian principles to a more successful life. Begin your plans now to attend the 1957 Convention and continue these plans through the coming months. You will find the journey richly rewarding.

Those who wish 8 x 10 glossy prints of the helicopter landing on Rosicrucian Park may write the Rosicrucian Supply Bureau, enclosing \$1.75 for each photograph desired.





Adjustment to the Times

By RALPH M. LEWIS, F.R.C.



ONLY a short time ago, God was still generally conceived as existing outside the universe. It was believed that from there He arbitrarily and miraculously created all things as they are. Since eyes and ears, for example, serve special functions, it was assumed that they were designed for man's use. The notion of a design gave rise to a designer. Thus God was thought of as creating spontaneously all things in the universe as we experience them.

It was not until the nineteenth century that the doctrine of the evolutionary development of organic matter was proclaimed. This doctrine expounded that the fundamental creation was a matrix of natural forces and laws. In effect, this meant that God did not create things to be as they appear to man but rather that the Divine created the basic causes from which the particulars of the world came into existence. To refer again to our analogy, eyes and ears were not arbitrarily designed to serve their function. Rather, they came out of the necessity of the living organism's adjusting itself to the forces acting upon it. Consequently, from this point of view, man is not an arrested being. He is not a static entity. There is the potentiality in his being of many changes, possible qualities and characteristics, that can come from it. From this conception, life is fluid. It can and will adjust itself to the impact of its environment. Only as man tries to resist this fluidity of his nature does he

remain stationary and encounters serious difficulties.

We all know that social and environmental changes are exceedingly rapid in our times. Up to about two centuries ago, however, man's method of transportation was the same as he had used for thousands of years. This was principally the horse on land and the sailing vessel on water. Also, as recent as two centuries ago, communication was substantially the same as it was during the time of the ancient Greeks and Romans. The method was mostly by letter or by private courier. Today millions of persons do not know whether to cling to what seems the stable past or to pursue lustily each new trend.

It must be realized that everything that is new is not necessarily better. It is still too recent an advent to determine whether a closely knit world, a compression of peoples, as we are now experiencing it, is good or bad for the individual. Is a mass, parceled-out knowledge, via periodicals, radio, newspapers, and television, beneficial or is it harmful? We all come to know things alike by such mass methods of communication but are we getting to think too much alike? Is a certain amount of isolation with *one's own thoughts preferable*? Can properly stimulated individual thought spill over the boundaries which have been set by regimented education? Or is individual thought too limited in contrast with the standards of the day?

Whether we realize it or not, there is a gradual drifting away from those factors which once shaped our thought.

The new generation will be far less mystically, metaphysically, and philosophically inclined. The values in life will be tied less fast to the moral and spiritual goals which were once held to be the highest ends. There will be less concern for the so-called afterlife. We will find utilitarianism and pragmatism dominating the lives of the next generation. There will be no tendency to establish, as philosophers and mystics have done, a broad abstract ideal as to one's mission in life. Expediency, that which serves the moment, will be the dominant factor. Most people will come to view life with the attitude: Man is here; never mind why; let him make the most of it. Empirical evidence, science, will prove that this or that is the best to meet the problem of living and momentary pleasure. If uncurbed, this attitude can have a tremendously adverse influence upon the aesthetic pursuits of humanity, upon the emotional and psychic sides of life. It can come to affect spiritual idealism, the search for a union with God.

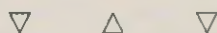
It is impossible, in a few words, to provide any adequate defense against this trend. The most we can do is to suggest an attitude of mind that will let one intelligently adjust to the influences of his times. It is necessary to realize that there is a difference between a cynic and a skeptic. The *cynic* is a downright pessimist. He expects everything to be wrong or to be false and illusionary. The cynic is not ready to accept reality when he actually experiences it. He is the kind of individual who thinks that highway billboards were built to conceal traffic officers. In fact, he is the type of individual who is always looking behind him for a traffic officer.

A *skeptic*, on the other hand, is not just a blind, ignorant disbeliever. He wants positive knowledge. He places no faith in empty assertions. The

skeptic is not naive. He is not one who is easily misled. What is capable of proof the skeptic wants proved before he will accept it. Let us realize that the skeptic is not necessarily a rank materialist. He is, in fact, a just person. To be just, however, requires one to be rational. In matters concerning the abstract, the intangible, the skeptic will not ask for material proof or empirical evidence. In such matters he will, however, demand something more than just fantasy. The skeptic will at least want you to be logical. Oh, how many persons hate logic! So many people are inclined to give their imagination free rein. In fact, they even let it run away. Such persons resent skeptics because the latter bring them down to earth.

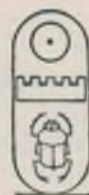
A good Rosicrucian must always be a skeptic. He is a walking question mark. On the other hand, he wants his answers to be those of experience. They must have a reality to his mind. It is necessary for each one of us to assume this attitude of skepticism, but always *be ready* to accept that which can meet the test of truth, even though truth is relative to human understanding.

A final suggestion for the individual's adjustment to the trend today is the cultivation of *tolerance*. This is an old admonishment but it is ever new in its value. Tolerance is not the granting to each individual the license to act as he will. Rather, it is to acknowledge the right of the individual to express his views and contemplated acts. The expression of ideas should be given the opportunity of fulfillment. The only restriction should be that the ideas of another do not tend to destroy the welfare of society. The welfare of society is what a people, in a given place and period, have found by experience to be best for them.



Wisdom is the cultivating of the ability to discern the effects of applied knowledge. The wise man has been able to combine experience into a pattern of action whose effects are propitious.

—VALIDIVAR





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE ART OF SELF-EXPRESSION

By CECIL A. POOLE, *Supreme Secretary*



ANY human conflicts exist between the individual and society as a whole. This type of conflict is essentially artificial because in a sense when the individual is in conflict with society, he is indirectly in conflict with himself. The concept that society is an entity separate from the individuals of which it is composed is a belief that has frequently led to error. Each individual is an intricate part of the society in which he lives, and society in turn reflects what the individuals who compose the group think and do.

Freedom and liberty have been the keynotes of those who hoped for self-expression. Every individual who de-

sires to be free and independent has demanded that the laws of the society in which he lives provide for him the means by which he can express himself and react to his environment in a way that he thinks is to his best interests. This may seem selfish, but at the same time some of the greatest exponents of freedom and liberty have been those who have worked for the good of the whole and not exclusively for themselves. Nevertheless, these individuals prized the possession of individual liberty and freedom and the realization that they possessed the ability of self-expression; they therefore supported the ideals which are the fundamental principles of a democratic society.

In this age in which we live there is recognition in most societies of the

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value of the individual. The definition of value or the importance of the emphasis placed upon value may be subject to controversy, but generally speaking the individual is recognized as being an important entity. There was probably never a time in which the need for self-expression was so much stressed. This is found not only in society in general, but it is the basis of the educational system in the democracies of today. The child is taught to express himself in one way or another, and even industry and commerce give rewards to those who make constructive suggestions and contribute to the welfare of society and to the economic growth of the organization or business which they serve.

While self-expression may be taught and may be rewarded, it seems almost *contradictory to admit that there never was a time in which self-expression was so rarely achieved as it is today.* Today there is much pressure to adjust one's self to conventions, to certain practices or vogues, and to standardization. The appeal of advertising is frequently based upon this principle. The individual who sees advertising through any of the familiar media by which they are presented is constantly reminded that a product is good because someone else finds it good and that we may be among the group that is enjoying the benefits of the product if we will but make the move to do so.

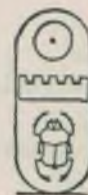
Even in the various units that make up our society, there are attempts made to cause individuals to practice conformity. Because of this concept of conformity, civilization of today has created a situation that is both promoting it and retarding it. The individual is taught in school that he can express himself and thereby be an individual. At the same time forces from outside tell us how to dress, how to eat, how to live, what to buy, how to transport ourselves from place to place, and how to conform to the general standards of society of which we are a part. It would seem that there would be more conflict between the individual tendency for self-expression and society's desire to control than there actually exists.

In spite of the emphasis placed on self-expression, actually many of the

forces of society are not conducive to the betterment and development of the individual. Man as an individual has become a forgotten entity. We know his desires, his whims, and his feelings, but we give little consideration to his ultimate purpose or goal. We understand what he does, but we do not always understand what he means. We stand in awe of many things, but we do not always have clearly fixed in our own minds what we as individuals stand for. The idea of society providing the means for individual development and growth, as well as promoting the value of the individual, is an ideal that is worth the conscientious consideration of all who would be more than a mechanized entity in the expression of all the potentialities of self.

To turn children loose, without supervision, to do as they please might be branded by some as a means of self-expression, but actually the art of self-expression is difficult to teach. It requires an analysis of the parent by the teacher to find any latent or hidden possibilities that the child may have so that these potential aptitudes might be developed and the opportunity brought about for the child to enjoy the things toward which he indicates an interest and preference.

The art of self-expression lies deeper in man than is ordinarily considered to be the case. Self-expression should be the expression of our real selves—not the mere expression of our social selves, as conforming individuals to the society of which we are a part. The real self is an accumulation of all the knowledge, experience, and potentialities that lie within us. As man is an entity in human society, he is also an entity in a greater society, that of the Cosmic, or, we might say, of the supreme and highest forces that exist in the universe. To be able to bring into our thinking and behavior the forces of the inner self and to harness the complexity of mind and soul is to express ourselves fully as individuals. The dignity of the individual as a member of the human race is directly proportionate to that individual's ability to delve below the level of objective consciousness and reach into the innermost recesses of the soul.



There is one connecting link, that is, the link of life between self and a creative force which motivates and causes us all to be. The expression of life is what we usually refer to as the inner self. The real self contains the potentialities of the future because hidden within the mind are all things that will

ever be known and the accumulated knowledge of the past. From the mind, through its ability to turn itself inward to the real self or the soul, we will be able to bring out the knowledge and create the foundation upon which we can build a satisfactory and enduring life.



Self-Righteousness

By CARL THOMAS

Author of the book *The Whips of Time*, Excelsior Publications,
1944 Broadway, Denver 2, Colorado



WHEN the parent reprimanded his young son for pulling the cat's tail, the youngster became very upset. He wasn't pulling the cat's tail, he explained tearfully, he was only holding it. The cat did the pulling!

This deeply rooted need to blame someone else, or to explain away acts we are unwilling to admit, begins early in life, and can be traced back to the origin of the race. When Adam was caught eating the forbidden apple he said, "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat." Eve wasn't going to be trapped that easily. She blamed it on a poor serpent that couldn't talk back.

We are more versatile today. The criminal will explain that he had to commit that robbery because his wife and children were starving. The psychologist will say, "No, it was because his drunken father beat him when he was a child." The biologist cites heredity as the reason. The Communist

speaks of a social order wherein the man was unable to earn a decent living without becoming a tool of capitalist warmongers. The clergyman says sadly, "If he had only gone to church—" Because of liquor . . . because of a crime story on the radio . . . because of illiteracy . . . because of a corrupt penal system . . . because of a complaining wife . . . because . . .

Modern psychology has named this tendency rationalization. Freud defines it as "the unconscious tendency to represent our conduct in the best light, to suppress the real source of our questionable deeds, to depict them as actuated by worthy and disinterested motives, and to represent past occurrences rather as we wish they had been than as they were." The individual can carry this interpretation a step further and show how it varies in each one of us.

In applying this principle, the individual has the unenviable task of finding logic in impulses which spring from a level where logic does not exist. He tries to trace the *because's*, which are

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assumed reason, in the passions that move mankind. He offers alleged logical explanations to himself and to others. These explanations are very seldom the true ones, for our impulses are almost never dictated by reason. The act comes on the heels of an impulse; the reason is an afterthought. The individual may say that he is against a thing because it is wrong; actually, it is wrong because he is against it. Ask him why he is convinced Buddhism is the only true religion, why he votes the Republican ticket and fails to understand why his otherwise intelligent wife votes the Democratic ticket, why he is not satisfied with his accomplishments. He will be able to tell you exactly why, in spite of that unfortunate tendency of his wife in political matters.

The explanation may be correct but that is unimportant. Abstract Truth is of no interest to the individual, for anything that suits his fancy is Truth for him. The "I" enables us to tolerate our own foibles, and as Benjamin Franklin said, "So convenient a thing it is to be a reasonable creature, since it enables one to find or make a return for everything one has a mind to do."

From ancient times man as an individual has been interested in communication and self-expression. Written or spoken words are tools of "I," and they are supremely amenable to the process of rationalizing. The names we give to things, the labels we use, are indexes of the individual's refusal to face facts. The individual is naturally euphemistic in his thinking. Some of us can remember the time when women didn't have legs; the unfortunate creatures had limbs. Then there is the well-known method of declining the word *firm* as: I am firm, you are obstinate, he is pig-headed.

Emerson, in speaking of these things, said "That which we call sin in others is experiment for us." Where the other fellow has a violent temper, we are righteously indignant. The other fellow is deceitful, but we are clever. These tags possess meanings and colors that are unique to "I," very often to the point that is completely alien to the act or emotion to which they are attributed. I killed a man while attempting to rob

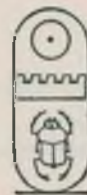
him; that was murder. A policeman kills a man he catches in the act of committing a crime; that is a public service. A soldier in the battle lines kills a man who is the enemy; that is heroism. You run down and kill a man with your automobile; that is an accident. The government kills a man by legal execution; that is justice. The only difference in these various ways of life-taking is the word that is used to describe it.

Anyone who gives these questions serious thought sooner or later realizes what clumsy, inadequate tools words are. Jesus stood on a Mount and challenged the power of words that blinded, and still blind, mankind. He was confronted with a woman who had been accused of adultery, and disposed of the problem very quickly by pointing out that "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Much light can be shed on these ambiguous labels if the individual will strive to discover some pattern or design in the numerous unrelated experiences which enter his orbit, and link them together as cause and effect. I. A. Richards, a pioneer in this sort of semantic discipline, has written "The mind is a connecting organ; it works only by connecting and it can connect in an indefinitely large number of ways. Words are meeting points at which regions of experiences come together; a part of the mind's endless endeavor to order itself."

The subjectivity of the individual's interpretations of life cannot be emphasized too strongly. Perceptions are not comparable to a photograph; they are relative to the observer. The observable universe appears different to each observer. It is a well-known principle that the observer does not necessarily perceive everything he sees, for experiments have shown that no two individuals perceive the same thing in exactly the same way; neither do they associate identical causes to that thing.

Impressions received from the objective world are rearranged and regrouped by the individual to fit the bias of that individual. This bias, or pattern, has been called the "scheme of apperception," and is reminiscent of



the old Greek myth of Procrustes. The story tells of a giant, Procrustes, whose hut was located near a narrow mountain pass. He was in the habit of inviting travelers to partake of his hospitality and spend the night with him. If the unfortunate person were shorter than Procrustes' bed the giant would stretch him to the correct size; on the other hand, if the visitor happened to be too tall, his feet would be chopped off. Experiences are similarly tailored to fit the requirements demanded by the preconceptions of the "I."

This scheme of apperception is an arbitrary pattern of likes and dislikes that seeks to relate the unknown to the known, the new to the old. Distortion is inevitable, for the individual is attempting to force reality through the mold of his own prejudices and desires. This creates the need to rationalize, and the individual considers a distortion or half-truth better than no explanation at all.

"Knowing," said Nietzsche, "is the will to discover in everything strange, unusual, or questionable, something which no longer disquiets us. . . The falseness of an opinion is not for us any objection to it. . . The question is, how far an opinion is life furthering, life preserving, perhaps species rearing; and we are fundamentally inclined to maintain that the falsest opinions to which the synthetic judgments *a priori* belong are the most indispensable to us, that without a recognition of logical

fictions, without a comparison of reality with the purely imagined world of the absolute and the immutable, without a constant counterfeiting of the world by means of numbers, man could not live—that the renunciation of false opinions would be a renunciation of life, a negation of life."

The "I" provides the impetus of the individual's "fiction," or scheme of apperception, leaving its implementation to the individual, who becomes a kind of organ of perception. The individual defends and supports his fictions, or rationalizing.

When carried to extremes this tendency of mankind to explain away his acts can lead to the destruction of intellectual integrity. Ordinarily, the individual tends to thinking by rote. To explore possibilities, to leave judgment in abeyance, to think creatively, the individual is required to temporarily forsake rationalization. This must be done because it is the only way to achieve a confident and relaxed mental atmosphere. Man fears what he cannot label. The rationalizer tends to be narrow and exclusive in his thinking, thereby turning his back on fresh and vitalizing forces. They explain *x* by means of *y*, and *y* by means of *x*.

Hitler believed he was right. So did Wilkes Booth. So did Nero, Stalin, Benedict Arnold, Klaus Fuchs, and countless others. Perhaps the real original sin was when Adam opened his mouth to explain why he did it.

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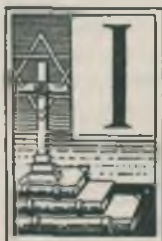
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The Awakening in Nigeria

By S. G. RAYBOULD—Director, Department of Adult Education,
University of Leeds, England

From *The Listener*, published by the British Broadcasting Corporation,
35 Marylebone High Street, London, W.1, England.



I SPENT most of the last twelve months in Nigeria working in the Extramural Department of the University College of Ibadan. What I want to say is, I think, true to a large extent of other emerging African nations—such as the Gold Coast, for instance. But I am concentrating on Nigeria partly because I had firsthand experience there and partly because many of the difficulties which these new nations face are intensified in Nigeria because of its size and its diversity of races. Working there in education has been an exhilarating experience, because educational development is going on at a great rate. The Nigerian regional governments are steadily increasing their grants for it—and that in a country where the national income averages only about £20 per head per year.

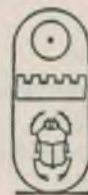
People of all kinds have an unbounded faith in the power of education and make sacrifices to get it, for themselves or their relatives; while in adult education, which is my special concern, the problem is not to attract students to classes—as it often is here—but to find the men to do all the work waiting to be done. A situation of this kind has its difficulties, even its dangers, and it is these that I shall be emphasizing. But I do want to say, first, that it is possible to tackle these difficulties with more zest in an atmosphere of enthusiasm than in one of scepticism and caution.

There is no doubt at all about the enthusiasm in West Africa; and in Nigeria the principal reason for it is that the country is consciously committed

to achieving self-government at the earliest possible date—and the kind of self-government which demands widespread education on Western lines. For the leading Nigerian politicians do not merely want freedom from British rule—they want Nigeria, under her own rulers, to build a welfare state of the modern Western type and to use Western techniques to do it. They know that this needs many new technical skills, and they are prepared to vote large sums of money for education in these skills. They are out to provide schools, teacher-training colleges, technical institutes, and universities, and to eliminate illiteracy among children and adults alike.

They themselves, the leaders, have been educated in Western ways in British or American universities or in schools and colleges in Nigeria run by British administrators and teachers. They know what education has done for them, and they have infected their followers with their own enthusiasm and belief in it. So money for education is given gladly.

The danger, I think, arises from the pace at which all this is being done. The pace is set by the timetable for the transfer of power from British to Nigerian hands. During the last ten years there have been three new constitutions, and discussions on the next step forward are to take place next year. Two of the three regions, the East and West, expect to become fully self-governing in 1956—at least as far as regional powers are concerned. But self-government to Nigerians—and that is where it bears so largely on education—means not simply the power to elect their own legislatures, choose their own ministers,



and make their own laws, but the manning of their government departments, schools, and other services solely with Nigerians. Everywhere—except in the Northern region—there is an insistent demand that Nigerians instead of British officials be employed as clerks, secretaries, administrators, and technical experts, and that, above all, Nigerians shall fill the most responsible posts.

This requires a large number of literate people—and literate in English—to fill the lower posts alone, and the majority of Nigerians are not literate in any tongue, let alone in English. It means that education must be provided, quickly, both in English and in a great variety of special skills and disciplines. But can it be provided widely enough and quickly enough to supply men for all these posts as soon as the politicians would like? At least without a serious, perhaps a disastrous, fall in standards and efficiency?

I do not know; but when one sees the price that is being paid for rapid results in some branches of education in West Africa one has misgivings, in spite of one's pleasure in the enthusiasm. ('Rapid Results,' by the way, is the tempting name of a specially popular correspondence college which many Nigerians patronize.) In recent months the government of Western Nigeria has launched an ambitious scheme of free primary education. Just after it was started I asked one of the senior officials concerned with it how it was going. Administratively, he was pleased with it: they had successfully solved the problem of finding buildings and teachers. But he would pass no opinion on whether it was going to succeed educationally. But what is certain is that to make the scheme possible the period of primary education had to be shortened by two years.

And this is a specially serious matter because most of the teachers themselves have very little more than a primary education as their equipment for teaching. What quality of education will they be able to give to others when their own is so drastically cut down?

Again, in the same region, just before I left, there was a scheme to make 3,000,000 men, women, and children literate in three years. Can it be done?

I do not know, but from our own experience with illiterate soldiers it seems more than doubtful. What I am suggesting is that enthusiasm for education, prompted by a desire for early self-government, may result in too much being attempted too soon. It can be argued, I think, that an African community which is transforming its traditional pattern of society into a highly complicated Western one should first concentrate on setting up sound Western standards rather than on establishing low standards for large numbers. If the right standards are not set up at the beginning, there is a danger that they will not be reached later, because no one will have learned to recognize them.

In Nigeria today, men are being recruited to senior posts who have lower educational qualifications than are required for comparable posts in the West—although Nigeria is out to build a society on Western models and, like the Gold Coast, aspires eventually to compete with the West on its own terms. Can she do this if she accepts a lower set of standards? It is sometimes said that in circumstances like this people must start low in order to start at all. But it does seem to me that in this kind of situation you may get a vicious circle, for the low standards of the first generation are likely to be perpetuated in later generations.

Another consequence of this attempt to harness education to the needs of self-government is that it often creates a strongly utilitarian, even a mercenary, attitude to education. The fact that Nigerians aim to take over all at once, and are increasingly taking over, the professions and occupations which require some degree of higher education, means that education tends to be regarded merely as a means to an end—the end of a better job.

We are far from free from that taint here; but it seems to me to be exaggerated in Nigeria, and indeed in other parts of West Africa, and it is a threat to the idea of an education which is informed by a liberal outlook. When I was working on the promotion of adult classes there, I discovered that whereas it appeared that students were crowding in because of their interest in, say, the

economic and political development of Nigeria, or English literature, they were in fact simply preparing for examinations in economics or public administration or English.

The other political problem which specially affects Nigerian education is *regionalism*. I met few people there thinking as *Nigerians*—most were thinking in terms of the East, the West, or the North. So long as Nigeria appeared likely to be indefinitely ruled by Britain, Nigerians of all regions were united by their common desire to throw off British rule. But now that it is accepted—and I think it is—that Britain has every intention of granting self-government, each region is apprehensive lest self-government means government by another region, which means by people of different race, language, history, and outlook.

This has repercussions in education, not least in university education. There is one Nigerian university college at present, at Ibadan, the capital of the Western region. It is a national, not a regional university, although it is called, perhaps unfortunately, the University College of Ibadan. It is far from being fully developed yet, either in regard to the number of students or to the range of subjects taught—yet, already, proposals for university colleges in other regions are under discussion. Of course, Nigeria will eventually have a number of universities in various parts of the country; but if university standards are going to be really satisfactory it would seem best, for the next decade or two, to concentrate on building up a single, sound university and on using it as a means of knitting the country more closely together by bringing together students from all the regions.

In all that I have been saying I am aware of the great handicaps Nigeria has to overcome and the confidence with which her people are facing them. But I believe that we, and the Nigerians, and indeed all the newly emerging nations, should ask ourselves *whether the plans they are making now are leading towards the end they seek*. In the case of Nigerian education, I have returned with many doubts. A self-governing country must have self-knowledge: knowledge of its needs, its resources—both human and economic—and its relation to other countries. Its leaders must have judgment and powers of discrimination. But these qualities are not promoted by an education confined to the minimum needed to qualify for a salaried job. They are promoted by education which develops an attitude of dispassionate, thorough inquiry, and minds concerned with national and not simply personal needs.

I rarely heard people in Nigeria discussing their country's future in this fashion. I seldom read in the newspapers well-informed comment on what was happening in the world outside, or on large national questions such as Nigerian defense or external relations. In fact, at present, little place exists in Nigerian education for the studies which foster that kind of thinking about social problems—studies such as economics, politics, philosophy, and law.

This is what gives me concern and makes me ask if, in their passion to educate themselves so quickly for self-government, the Nigerians—indeed the West Africans generally—may find in the future that they have tragically misconceived the nature of self-government and the capacities it demands.



ROSICRUCIAN INITIATIONS

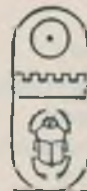
CANADA,
Toronto:

Toronto Lodge AMORC will confer Initiations on all eligible candidates, in the Temple at 2249 Yonge Street:

Fourth Degree, September 23, at 2:00 p.m., EDST,
and September 30, at 3:30 p.m., EST.

Seventh Degree, September 29, at 8:00 a.m., EDST.

(Registration half-hour before Initiation.)



ROSICRUCIAN RALLIES

The following Rosicrucian Rallies are scheduled during the autumn months. All active members are cordially invited to participate in the events of any of the Rallies which they may choose to attend. The programs are interesting and varied. Make your plans to be present at the one most convenient for you to attend.

Boston, Massachusetts—The New England Rally, October 14, will be at the Hotel Brunswick. On Wednesday, October 10, preceding the Rally, a meeting will also be held at the Hotel Brunswick at 7:45 p.m. at which the Supreme Secretary, Cecil A. Poole, will be the principal speaker. For further information, write to: Rally Chairman, Everett F. Bolles, 289 Union St., Holbrook, Mass.

Detroit, Michigan—The annual Rally sponsored by the Thebes Lodge will be held October 12 to 14. The principal speaker will be the Supreme Secretary, Cecil A. Poole. For further information, write to Earl E. Tidrow, Master, Thebes Lodge, 18503 Stoepel Ave., Detroit 21, Mich.

Indianapolis, Indiana—The Tri-State Rally sponsored by the Indianapolis Chapter, October 20 and 21, will be held at 5 N. Hamilton St., Indianapolis. The principal speaker will be the Grand Councilor, Harold P. Stevens, of Ontario. For further information, write to: Rally Chairman, Oscar R. Small, 849 E. Morris St., Indianapolis 3, Ind.

Los Angeles, California—The Southern California Rally sponsored by Lodges and Chapters in Southern California, October 13 and 14 will be held at the Hollywood Masonic Temple. Principal speakers will be the Imperator, Ralph M. Lewis, and the Grand Treasurer, James R. Whitcomb. For further information, write to: Rally Chairman, Robert Hess, Hermes Lodge, 148 North Gramercy Place, Los Angeles 4, Calif.

Melbourne, Victoria, Australia—The Harmony Chapter of Melbourne will hold the Olympic Rally on December 1 and 2 to coincide with the Olympic Games. For further information, write to: Rally Chairman, L. E. Ellt, Elizabeth House, Elizabeth St., Melbourne C. 1, Victoria, Australia.

New York, New York—The New York Rally will be held October 6 and 7. Morning sessions will be at the New York City Lodge, 250 West 57th St.; and afternoon sessions at the Park-Sheraton Hotel. The principal speaker will be the Supreme Secretary, Cecil A. Poole. For further information, write to: Rally Chairman, Fred Muller at the Lodge address.

Portland, Oregon—The Enneadic Star Lodge, 2712 S.E. Salmon St., in Portland, Oregon, will sponsor a Rally on October 20 and 21. The principal speaker will be the Grand Treasurer, James R. Whitcomb. For further information, write to: Rally Chairman, Herman A. Mason, 2603 S.E. 68th St., Portland 6, Ore.

Seattle, Washington—The Pacific Northwest Rally sponsored by the Michael Maier Lodge, October 19 to 21, will be held at 1431 Minor Ave., Seattle. The principal speaker will be the Grand Treasurer, James R. Whitcomb. For further information, write to: Rally Chairman, R. Raymond Rau, 4707 Augusta Pl., S., Seattle 8, Wash.

Toronto, Ontario, Canada—The Fifth Annual Toronto Rally will be held on September 29 and 30 at the King Edward Hotel, Toronto. The principal speaker will be the Supreme Secretary, Cecil A. Poole. For further information, write to: Rally Chairman, D. R. Bevis, 58 Craigmore Crescent, Willowdale, Ontario, Canada.

Wellington, New Zealand—November 10 and 11 in the Savage Club Rooms, 1 Kent Terrace, Wellington, New Zealand. For further information, write to: Rally Registrar, Mrs. Winifred S. Crump, 2 Fitzherbert St., Lower Hutt, Wellington, New Zealand.



A WEEK in Rosicrucian Park at Convention time is a never-to-be-forgotten experience. The major reasons are covered in the Convention secretary's report appearing elsewhere in this issue. A few additional ones can be mentioned here: The helicopter settling like a giant bird on the lawn surrounded by hundreds of eager camera luggers. . . The groups of enthusiastic conversationalists scattered over the Park. . . The ever-attractive fountain area. . . The morning and evening quietness. . . The *A* and *B* groups scurrying past each other like happy commuters catching an early train. . . The children who managed themselves so happily while their parents were attending lectures and demonstrations. . . The busy and dependable hostesses who kept appointments running smoothly and conducted periodic tours of the buildings. . . Thursday's Recreational Interlude when talented members attending presented their own program. . . The Emperor's mystical demonstration and the Choral Group from Abdiel singing the Rosicrucian Chant. . . The fact that the Emperor and other officers were so often seen in the Park and so approachable. . . The Convention banquet and the Rose Ball.



The men of Toronto Lodge, calling themselves the Toronto MORC Club (Men of the Rosy Cross), have organized with the object of building up the Lodge's "Temple Fund." At present no further information is at hand, but it is safe to say that the men are already at work and that a "full and favorable"

report will be available in the near future.

* * *

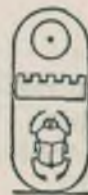
An item from the bulletin of John Dalton Chapter, Manchester, England, deals with the very important matter of fraternal visitation between lodges and chapters. According to this item, John Dalton Chapter members have visited Pythagoras Chapter, Liverpool, and have played host to members from both Pythagoras Chapter and Joseph Priestley Chapter, Leeds, during the past year. Such meetings are valuable and are to be encouraged.

* * *

In preparation for the London Rally, the London office staff made available both a Newsletter and a booklet "Where to Go?" As the opening paragraph states, for one visiting London "it is a perplexing task to choose the places of interest." The booklet suggests three musts: The obelisk of Thutmose III on the Thames Embankment; the Water Gate of York House, Canonbury Tower in Islington, and Gorhambury at St. Albans—all connected with Francis Bacon, and Hampton Court, associated so definitely with Michael Faraday. Members visiting London will be grateful for the thoughtfulness shown by the London office staff in helping them to see those things of Rosicrucian import, which they might otherwise miss.

* * *

Nefertiti Lodge of Chicago reports that some 300 persons attended a special lecture given in May by its Past Master, George Ahlborn, on the subject, "The Truth about Reincarnation." On that occasion, two hundred pieces of literature were given out as well as forty-two copies of *The Mastery of Life*. A question-and-answer period



followed the lecture and two films were also featured.

* * *

The first number of *Rosae Crucis*, the official organ of the Grand Lodge of AMORC, Indonesia, has reached Rosicrucian Park. It contains a special message from the Emperor to all members in that area. Significantly its closing paragraph reads: "The Rosicrucian Order is neither a school nor a market from which one may purchase educational material. It is a great movement, a spiritual and educational cause. The enlightenment and freeing of man's mind are its objectives. Your membership, fratres and sorores, is an important contribution to the perpetuation of such a humanitarian cause."

The Grand Lodge of Indonesia has its See in Djakarta. Its principle officers are: Grand Master, Tjia Von Tjan; Grand Secretary, Siau-w Pek Tjoei; Grand Treasurer, G. C. Vink.

▽ △ ▽

Next to people themselves, portraits seem to be of most interest to Gallery visitors. At least the interest shown in a recent exhibit of portraits by Thomas C. Leighton and Margery Lester would seem to be proof of it. Both artists have individually exhibited in the Rosicrucian Egyptian, Oriental Museum before, using other of their paintings.

Leighton is pre-eminently a teacher (see *Digest* of December, 1953, for commentary), being concerned with the techniques of representation. Miss Lester is, on the other hand, a very apt pupil, applying those techniques creditably.

Added interest accrued to the exhibit because in several cases the models were the same. To see them through two pairs of eyes offered opportunity to know them a little more thoroughly and at the same time appreciate the subtle differences which each artist brought to light. It was, indeed, a pleasurable

experience and enlarged one's acquaintance while making friends for these two competent artists.

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That a Rosicrucian Convention is not all a matter of receiving was once more demonstrated when certain members in the Latin-American division were called on to give. They rendered notable service in conducting the class lectures for the various degrees. Frater George E. Lord of Havana, Cuba, served both the Neophytes and those in the work beyond the Ninth. Soror Rafaela Melendez of Puerto Rico took the chair in the work of the Seventh, Eighth, and Ninth degrees. Soror Sara Rillos of Los Angeles presided over the Fourth, Fifth, and Sixth degrees, and Frater Mario Salas, late of Santiago, Chile, and now of San Jose, led the discussion in the work of the first three Temple degrees.

* * *

The note on which the 1956 International Convention ended was fittingly Rosicrucian and challenging. Caviar to some it may have been, but Leonardo da Vinci remains a symbol today—significant even if a trifle enigmatic. So much are we accustomed to mediocre talent and assembly-line skill that we are nonplussed at the mind which quests through painting, sculpture, mechanics, and engineering to satisfy itself concerning universal principles. We are equally at a loss to comprehend why Swedenborg pushed through anatomy to investigate the soul. These men, however, are but ourselves much magnified, with natures chastened and aspirations better directed. We should rejoice that what they were, we may become. Their goals are ours a little more advanced. What better way, therefore, to remind ourselves of what the future holds in store when we have come into a clearer realization of the possibilities our Rosicrucian studies offer?

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SUPREME TEMPLE CONVOCATIONS

Convocations in the Supreme Temple at Rosicrucian Park will resume on Tuesday, September 18, and will be held every Tuesday evening thereafter through the fall, winter, and spring months. Rosicrucian members in San Jose and vicinity, as well as members visiting this area, are cordially invited to attend these sessions whenever convenient.

Reincarnation, Its Appeal

By CECIL A. POOLE, Supreme Secretary

WHENEVER an idea or a concept becomes known to a large group of people, it is popularly considered to be something new. Anything with which we may not be familiar seems to be ageless in terms of our becoming acquainted with it. When a child goes to school, the simple facts of reading, writing, and arithmetic are completely new in the child's experience. Stories which are as old as time may fascinate the child. Stories and facts which are old fascinate also adults. Those who first read of ancient history and the myths find many of the stories as captivating as a novel.

Reincarnation is a subject that has proved to have great fascination. Before it was popularized in a recent book which captured the fancy of many people, who were previously not aware of reincarnation, this topic commanded more attention than was generally realized. To those individuals who have just been introduced to the idea, reincarnation seems to have extreme fascination or appeal. This appeal seems to give rise to an endless number of questions; people keep wanting to know what constitutes the theory of reincarnation. Anything that is not understood, of course, acquires many misconceptions. The fundamental theory of reincarnation, as it has been presented by the Rosicrucians for centuries, concerns the basic principle that life is a continuing entity. Furthermore, the theory of reincarnation advances the idea that life as an essence can function on a physical plane or in a material body a number of times.

Whether or not some of the popular ideas concerning the theory are true, whether individuals have been able

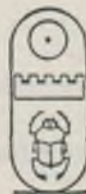


through one process or another to identify periods of life at another time and place, is of little importance in the scheme of things. But the study of reincarnation itself does have much appeal, and its basic concept is worthy of the serious consideration of any individual who is formulating a philosophy of life.

In 1930, Dr. H. Spencer Lewis wrote in an introduction to a book on this subject, the following:

"This much can be said in closing any argument regarding the truthfulness or soundness of the doctrine of reincarnation. We are here on this earth plane living a life of trials, experiences, lessons, and constructive instruction. Whether we accept the doctrine of reincarnation or not we will continue to live in accordance with some law, some principle, some scheme of things; and, when the end comes, this period of life on earth will be consummated and through transition we will learn of what there is in the future. What we may believe, or think, in regard to reincarnation will not change one principle of the doctrine nor affect the laws involved one iota. The great effect of such belief or disbelief, or the acceptance or non-acceptance of these doctrines, will be in our lives as we are living them *here*, and in our readiness and preparation to meet transition when we come face to face with it."

Dr. Lewis' words are still today probably the best exposition available on this subject. In this book titled *Mansions of the Soul*, the various theories, ideas, and principles concerning reincarnation are examined. It should be read by the serious student interested in reincarnation and wishing a sensible approach to the subject. The theories



expounded are not only the opinion of one individual, but a composite of those facts and theories which advance a logical basis for the belief in a theory of reincarnation. The book does not dictate a doctrine; it sets forth principles upon which the intelligent person can formulate his point of view. Regardless of what may be your opinion of reincarnation, its fascination cannot be denied. The attempt to analyze its appeal, to explain the cause of this attraction for an individual, is partly an attempt to unravel the mystery of the human mind.

Reincarnation and its full meaning is closely related to the Cosmic scheme, to the whole scope of life and being. It cannot be limited to the point of view of one individual or even to a group of individuals. Therefore, it cannot be confined to the scope of one doctrine, one life, or one individual's interpretation. The ideas which compose the theory of reincarnation must be judged in connection with a scope that is universal and therefore limitless in contrast to a scope that is individual and therefore confined to the opinion of one individual. The complete understanding of the subject probably lies beyond the ability of the human mind to grasp. Reincarnation, together with all the questions that the theory causes to exist in the mind, is a part of the eternal question of the "why" of existence and being.

Reincarnation stimulates and appeals to the thinking of many individuals because it has a certain mystery about it. There is no doubt that mystery attracts the human mind. To the individuals who know little or nothing of the theory of reincarnation, it comes as a concept so completely outside their average experience that its appeal is probably the greatest of all mysteries. Its mystery has the same attraction as other mysteries; that is, it is closely related to the question revolving about the past, the present, and the future. Reincarnation stimulates the imagination concerning the nature of the past. The past then becomes a series of living events, with which one may have had personal association, rather than past events that are merely recorded in a history book. This knowledge makes us

feel that we are more closely related to the past than we had ever thought possible.

The theory of reincarnation alerts the individual to the realization that history is not simply a series of events that have been recorded about people at some other time—events only distantly and indirectly related to the life and concepts of today. It brings the realization that the same individuals have existed at various times and in various eras. We can readily imagine that situations and conditions existed with which individuals such as you and I, and perhaps actually you and I, had to cope in the past in the same way that we have to with various problems today.

Reincarnation causes the past not to be merely a record of events of another time or period, and another group of people. Rather the past becomes a living entity existing in consciousness as well as in recorded history. If the theory of reincarnation is true, we may actually have experienced another period of history. This appeal of relating or associating our thinking directly to the past is naturally one reason why the study of reincarnation attracts us. Some individuals study reincarnation with the hope that they might discover who they were in previous incarnations. This has been attempted by various methods, and much popular attention has been directed to results regardless of their validity. Truly, to study reincarnation for this purpose alone is extremely egotistical. As is true of many natural laws and principles, the theory is not so simple. To attempt to isolate ourselves as individuals at some point in time would be a difficult problem even if our memory were continuous; that is, if there existed no interruptions of memory.

Actually, our memory is so closely associated with our objective thinking and language that we cannot readily reach into the inner recesses of the memory of the soul. Whether or not we can learn of our individual existence at a specific time and place in the past, the fascination of the possibility of such an existence still appeals to our consciousness in seeking more knowledge about reincarnation.

The fascination of this subject is not, however, completely related to the events of the past. The mystery of reincarnation also appeals to the imagination in that it offers some explanation of the present—the inexplicable present. It is like a great question mark.

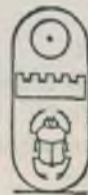
To the best of our knowledge, there has never been a period of time when people were completely at ease and not wondering what was going to occur next. Much of the behavior of the human race is based upon its reactions to the uncertainty of the present and its approach to the future. To believe that we, today, exist in circumstances more difficult, or that cause a more complicated problem to our particular experience, is a misunderstanding. To attempt to instill impressions into the minds of people now living, and particularly young people, that the situations we face are more trying than were those faced by individuals in other periods of history is a mistake. This does not mean that the problems which confront us today are not important, and certainly to date many have not been solved, but it does mean that problems are relative.

Intelligent analysis makes us aware that there have been and always will be problems regardless of the period in which individuals live. The point of view that today's problems are greater than those of any other era causes materialism to be exaggerated. It also sometimes causes individuals to abandon responsibility, to postpone serious decisions. If individuals live with the idea that they may be blown up by an atom bomb tomorrow, then the attitude is one of carelessness which ignores present-day experience, which evades the effort to learn from present experience. Actually we should continually be attempting to meet the challenge of the times. To fail to face such a challenge is to tear down the foundation upon which character and moral structure is built. If the present is leading into a future much more undesirable than the past or the present with which we are familiar, then we are not going to solve our problems or answer our questions by giving up our intention to live in the present as best we can.

The present is explained, to a degree, by the theory of reincarnation. Every situation that exists does so because of certain forces and factors that have existed in the past. This is not a statement that the past is wholly responsible for the present; it is a conclusion based upon the general concept of cause and effect. All causes, whether they be known or unknown, eventually culminate, and the culmination of those causes is the manifestation we may become aware of at any particular time. There also exist manifestations of causes or processes that have not reached a point of culmination. We are, regardless of when and where we live, always challenged by circumstances that have their roots in the past and a part of their culmination in the present, while other processes are moving toward eventual culmination at some future time.

Those who regret the fact that they are living today, who feel that solutions of today's problems are beyond their ability, or bewail the existing circumstances, should seriously ask themselves the question, "With my particular mentality, my physical equipment as I am made, and the past circumstances in which I have existed, how could I possibly exist anywhere else at a different time?" We are here because the immediate circumstances act as a means of completing a phase of our experience. A sound conclusion to these considerations will bring us to the realization that, if we are intelligent, the circumstances surrounding us at this particular time are those which we should experience in the *now*. We could not be anywhere else at the moment any more than we could force a square peg into a round hole. This is the law of cause and effect on a universal level. Acknowledgment of this law will help us to realize that our existence, as it may have been in the past and as our attitude may be now, is, in a sense, a niche which we have created and in which our experience must take place.

Another phase of the mystery of reincarnation is its concern with the future. If reincarnation brings to consciousness a different consideration of the past, if it helps us to a degree to explain the present, it also holds out hope to the future. Throughout the



record of human existence, it has always been presumed that the future may be better than the present or the past. Humanity has always hoped for better circumstances. Religion thrives upon this principle, the basis of much religious doctrine being that regardless of how things may appear under present circumstances that the future, either in this life or another, will be better. This appeal is a constant hope on the part of the individual that the future will be less oppressive or less difficult than the present. None of us live as perfectly as we would like. None of us have all the things physically, mentally, or spiritually that we would like to attain. Therefore, any principle, be it religious or philosophical, that holds out hope for better circumstances in the future naturally has appeal.

While religion and philosophy hold out such a hope, they offer very little to bring about its realization. The only real hope that better conditions may await us in the future, that more hap-

piness, more understanding and growth can be ours, is within the belief that we live in contact with a Cosmic scheme of which our own life is an individual segment. This scheme is something that evolves regardless of what we as individuals may do, and if we can fall into step with the process, then we too will evolve with the growing scheme that is a part of the universal one, and that as one part we will grow with it and realize our place in it. Reincarnation offers that hope for the future. It offers the hope that we can be different, that we can have certain control over our destiny, that we can live today for the purpose of our own evolvment, that we can choose our behavior, and by living right, being just, and to the best of our ability utilizing our own potentialities, we can advance ourselves in attunement with the Cosmic growth, with the universal growth.

(A portion of the above article was previously published in *The Rosicrucian Forum*, October, 1955.)



Can You Explain This?



DURING 1940. Mr. R. A. S. occasionally visited a fairly remote country village in England where his mother had been evacuated to escape the heavy bombing of her home city. Previous to one visit, he dreamed: "I was walking along a country lane, narrow and winding—at one point the hedge grew in a great bulge of small yellow blossoms which screened off the lane ahead. A young woman in old English costume was walking beside me. She informed me that the house I sought was just behind the blossom-covered hedge. On passing the hedge,

I came up to a beautiful old mansion, ivy-covered and brightly painted. I cleaned my boots on an iron scraper, pulled the bell cord and awoke."

The next day being in the village, Mr. S. walked with his sister and suddenly recognized the lane of his dream. He immediately stopped and told his sister of his dream the night before. As they rounded the blossoming hedge, everything was as it had appeared in his dream—except that the old mansion was almost in ruins. The iron scraper and bell pull were there, however. Neither Mr. S. nor any of his family had ever been in that part of England before. Can you explain it?

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Public Meeting at Brighton, Sussex, England

Members and friends are invited by the Brighton Pronaos, to attend a meeting at Ralli Hall, Hove, on September 29, at 6:00 p.m. A lecture, entertainment, and a motion-picture film will be presented.



DIGNITARIES ATTEND CONVENTION

Shown standing before the helicopter, in which they arrived at Rosicrucian Park, are the delegates from Egypt, and the officers of AMORC who greeted them. From left to right are: Abdel Moneim El-Khédry, Consul General of Egypt, Cecil A. Poole, Supreme Secretary, Ralph M. Lewis, Imperator, Abdelsalam Mansour, Egyptian Consul, Dr. Albert Doss of Cairo, Egypt, who officiated as Convention Chairman, and Don Armstrong, pilot of the Hiller helicopter.

(Photo by Tom Townsend)



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Do you realize that each hour of your life you stand upon the brink of such a chasm—the chasm of eternity? The span of your life is suspended between the vast mystery preceding your birth and the great one still to come. Are you satisfied to endure years of conscious life in ignorance of the purpose of life itself, or the end toward which life is moving?

THIS FREE SEALED BOOK

Life is what you make it. Are you content to tramp with the multitude, head bowed by petty fears, moved by blind hopes, years slipping by, to pass into oblivion, having lived, but having never known the joys of living?

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THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa: Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

AMERICAN LODGES, CHAPTERS, AND PRONAOS OF THE A. M. O. R. C.

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The *International Directory* listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the *Rosicrucian Digest*. The American and the International directories alternate monthly.

ALASKA

Anchorage: Aurora Borealis Chapter, 610 6th Ave. William J. Neithercoat, Master, Box 394.

ARIZONA

Phoenix: Phoenix Chapter, 1738 W. Van Buren St. Thomas Joseph Croaff, Jr., Master, 208 W. Jefferson St.

Tucson: Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall. Mary Fehrenkamp, Master, 3451 Flowing Wells Rd.

CALIFORNIA

Bakersfield: Bakersfield Pronaos. Charles B. Watts, Master, 711 Watts Drive.

Desert Hot Springs: Desert Pronaos. Gilbert N. Holloway, Sr., Master, Box 304.

Fresno: Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Mrs. Gerry Annette Petersen, Master, 715 Harvard.

Long Beach: Abdjel Lodge, 2455 Atlantic Ave. Luis A. Martine-Lally, Master, Box 606, Wilmington, Calif.

Los Angeles: Hermes Lodge, 148 N. Gramercy Pl., Tel. HOLLYWOOD 5-1230. Donald W. Six, Master.

Oakland: Oakland Lodge, 263 12th St. William G. Roberts, Master, 3432 Piedmont Ave.

Oxnard: Oxnard Pronaos. Evelyn Salmon, Master, 346 North H St.

Pasadena: Akhnaton Lodge, 20 N. Raymond Ave. Conrad Edward Piepenbrink, Master, 108 S. Sierra Madre Blvd.

Sacramento: Clement B. Le Brun Chapter, I.O.O.F. Bldg. Henry Kier Merkley, Master, Box 84, Pleasant Grove, Calif.

San Diego: San Diego Chapter, 4567 30th St. Glenn H. Berg, Master, Rte. 2, Box 912, River-view Ave., Lakeside, Calif.

San Francisco: Francis Bacon Lodge, 1957 Chestnut St., Tel. WEST 1-4778. Carolyn M. Tonner, Master, 544 Ethel Ave., Mill Valley, Calif.

San Mateo: San Mateo Pronaos. Norman A. Jenne, Master, 722 Folkstone Ave.

Santa Cruz: Santa Cruz Pronaos. Mrs. Joseph Delon, Master, Box 462, Felton, Calif.

Santa Rosa: Santa Rosa Pronaos. Lotta Jean Miller, Master, 6450 Ross Rd., Sebastopol, Calif.

Stockton: Stockton Chapter, 1345 N. Madison St. Edwin Michael Massey, Master, 629 N. Lincoln, Manteca, Calif.

Van Nuys: Van Nuys Chapter, 14312 Friar St. Richard L. MacDonald, Master, 14646 Astoria, San Fernando, Calif.

Whittier: Whittier Chapter, 8315 S. Greenleaf Ave. Elmer A. Moe, Master, 4122 E. 61st St., Huntington Park, Calif.

COLORADO

Denver: Rocky Mountain Chapter, 1512 Gaylord St. Desmond H. Beech, Master, 1412 E. 10th Ave., Apt. 3.

CONNECTICUT

Hartford: Hartford Pronaos. Elizabeth E. Galligan, Master, 59 Wethersfield Ave.

New Haven: New Haven Pronaos. Robert L. Linn, Master, 143 York St.

DISTRICT OF COLUMBIA

Washington: George Washington Carver Chapter, I.O.O.F. Hall, 9th & T Sts., N.W. Geneva J. Craig, Master, 514 G St., S.E.
Thomas Jefferson Chapter, 2460 16th St., N.W.
Hazel B. Comstock, Master, 2715 Cortland Place, N.W., Apt. 22.

FLORIDA

Jacksonville: Jacksonville Pronaos. Leo Tous-saint, Master, 3420 Eve Drive, West.

Miami: Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. Wilfred R. Angleton, Master, 6207 S.W. 12th St.

St. Petersburg: St. Petersburg Chapter, 757 Arlington Ave. N. Austin H. Huff, Sr., Master, P. O. Box 6062.

Tampa: Aquarian Chapter, 105½ Zack St. Raymond W. Truax, Master, 116 W. Ida St.

HAWAII

Honolulu: Honolulu Pronaos. Eva Haywood, Master, 2551 Waolani Ave.

IDAHO

Boise: Boise Pronaos. Lillian Dawson, Master, 1111 N. 6th.

ILLINOIS

Chicago: Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. EVERGLADE 4-8627. William Lauson, Master, 1114 Chicago Ave., Oak Park, Ill.

Springfield: Springfield Pronaos. Mrs. Albert J. Payson, Master, 2023 S. Douglas.

INDIANA

Evansville: Evansville Pronaos. Mildred Moore, Master, 1517 Bowers Lane.

Indianapolis: Indianapolis Chapter, I.O.O.F. Bldg., 5 N. Hamilton Ave. Doris M. Richards, Master, 4152 College Ave.

South Bend: May Banks-Stacey Chapter, 519 S. St. Joseph St. John R. Kennedy, Master, Rte. 1, Box 24, Plymouth, Ind.

IOWA

Davenport: Davenport Pronaos. John R. Gerdes, Master, Rte. 5, Box 170.

Des Moines: Des Moines Pronaos. Morris L. Clarke, Master, P. O. Box 122, Bondurant, Iowa.

KANSAS

Wichita: Wichita Pronaos. Louis Wayne Wright, Master, 1420 University.

(Directory Continued on Next Page)

MARYLAND

Baltimore:* John O'Donnell Lodge, 225 W. Saratoga St., Charles G. Hoffmeyer, Master, 6053 Gwynn Oak Ave.

MASSACHUSETTS

Boston:* Johannes Kelpius Lodge, Hotel Brunswick, 520 Boylston St., Frank B. Adams, Master, 47 Lake St., Wakefield, Mass.
Springfield: Springfield Pronaos, Doris A. Demers, Master, 15 Jenness St.

MICHIGAN

Detroit:* Thebes Lodge, 616 W. Hancock Ave. Earl E. Tidrow, Sr., Master, 18503 Stoepe Ave.
Flint: Morla El Chapter, 1433 Mable Ave. Lynn L. Dingman, Master, 914 Ann Arbor St.
Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Bertha Harmon, Master, 2008 Forest Ave.

MINNESOTA

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Youngstown: Youngstown Chapter, 301 E. Wood St. Michael Pitinil, Master, 132 E. State St., Niles, Ohio.

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Tulsa: Tulsa Chapter, 15 W. 13th St. Ruth Farnam, Master, Box 552, Sand Springs, Okla.

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Salem: Salem Pronaos, George O. Kislser, Master, Box 351, Independence, Ore.

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Yakima: Yakima Pronaos, Ellis Green, Master, 710 N. 15th.

WISCONSIN

Milwaukee: Karnak Chapter, 427 W. National Ave. Alton W. Cheney, Master, Rte. 3, Box 513-X, 5655 S. 113th St., Hales Corners, Wis.

WYOMING

Casper: Casper Pronaos, Richard L. Foster, Master, 704 S. Washington St.

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